The Inquirer

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THE UNITARIAN CHRISTIAN WITNESS

THE ASSEMBLY SERMON

(The Annual Sermon of the General Assembly of Unitarian and Free Christian Churches, was preached by the Rev. P. N. Tindall on Tuesday, April 11th, at Moreton, Lancashire. The sermon is printed below in part only.)

WHATEVER features of doctrine and organisation our congregations may have gathered into their tradition, which, for some congregations, goes back three centuries and more, one aspect of that tradition stands out clear and definite. It is a continuous witness to Christian truth, to Christian life, and to Christian experience. We may not speak exactly our fathers' words; we do not think precisely as our fathers thought; but whatever changes of speech or thought have taken place during the history of our congregations—often a long and chequered history—in one respect, at least, we stand now where all our forefathers stood, and that is firmly within the Christian tradition. For some this may not appeal; but it is a fact of our history and our *raison d'être*. As a denomination, we cannot escape our Christian connections, without completely severing the tree from its roots. We may be a heresy, but at least we are a Christian heresy!

The Tradition

The real story of our congregations is not one which shows much attraction to a barren, humanistic creed, or to a gospel expressed in pale negations and denials. As W. B. Yeats, the poet, said in *The Hour Glass*: "Hell is the place of those who deny." Amid all the events of our history, when it has been true to its tradition, our movement has existed as yet another witness to the growing understanding, among Christian people, of the depth of the riches of the mind of Christ. To this great concern some of the finest minds and spirits, both in pew and pulpit, have devoted themselves.

While many who have occupied the pews of our churches have been concerned with expressions of Christian behaviour in terms of public and social service, education, and philanthropy—their names and works may be found in Raymond Holt's great book—many who have occupied our pulpits have strained every faculty to perceive the higher and nobler truths of Christian experience, and sought always to interpret the mind of the Master to their day and generation.

And it must be noted that what its greatest preachers have striven to express is not what second or third hand opinion said about Christ, but what he said about himself, what he himself experienced and declared about God and men, and about the fellowship which God is forever seeking to create with and among his children. It is for these reasons that the insistence upon a strict, formal creed, which can only be of secondary importance to the life of the spirit, was gradually discarded, as our tradition unfolded itself during more recent times.

The Christian Experience

The plea still goes out, as it has always gone out from the soul of the Christian: "Show us the Father, and it sufficeth us." And the response to that request is always the same for Christian experience, a response expressed in St. Paul's great thought: God hath shined in our hearts to give the light of the knowledge of his own glory in the face of Jesus Christ. In a far truer manner than ever formal creed or dogmatic statement comprehended, true Christian experience will always recognise the Christlike nature of God and the Godlike nature of Christ. Indeed, in their own halting and imperfect and ponderous ways, these truths are what the Christian theologies have always been trying to express—but, alas, the language has often, too often, veiled the Christian experience.

In the person of Jesus we claim, in very truth, to have a measure of the radiance which belongs to God; we claim to have a measure of man's knowledge of God's nature as it concerns man's personal needs; in the person of Jesus we perceive a warming glow of the human glory in which God compassionately and truly abides. Whatever else it has done, orthodox Christian theology has never denied the perfect manhood and humanity of Christ; and such a perfect manhood, which allows us to comprehend something of the perfect Godhead which alone is relevant to man, is the only kind of humanism which makes sense to me.

In what forms and under what qualities does God come to us in the revelation of Jesus? Obviously, they are many and various. Perhaps the most frequent quality, by which we are led into the presence of God, is that of forgiveness.

The Three Qualities

Forgiveness by man is not an especially easy virtue to attain. But in a divided world, divided in so many tragic

ways, how much forgiveness is needed! The whole account of the ministry of Jesus shows that forgiveness permeates the gospel. It is emphasised by him on all sides. It is displayed as something which man can show towards man, and as a quality of the nature of God. Forgiveness gives depth to Christian experience on both its Godward and manward sides.

It was not for nothing that one of the greatest fathers-in-God of our own church and time devoted much thought to this problem of forgiveness, giving us a small book of his distilled meditation, his *Essex Hall Lecture*, in the hope that he might be spared to provide us with a larger, sustained volume—Dr. Alfred Hall, of precious memory.

Meekness

Along with forgiveness, which Jesus demonstrates as a Godlike quality, are all the other qualities of being which imply a laying aside of self-assertion or envy or strife. Meekness gives men and women true poise and self-control, because they are free from all the irritations and frustrations which unworthy or unattainable ambition stirs up. They are blessed; they are happy. In the words of the New English Bible: " How blest are those of a gentle spirit; they shall have the earth for their possession." The pure in heart see God, because, being themselves, with soul unstained and eye undimmed by guile, they can reflect in their own nature the purity of God, as the purity of the dewdrop may reflect the brilliance of the sun.

Compassion

Another aspect of the divine nature, which shines out with constant beam from the person and work of Jesus, is the determination of God not to allow his children to lose themselves in the follies of their own devising. Divine compassion cannot lightly permit such waste. Always the divine process of restoration must go on. God, speaking in personal terms through Jesus, shows that he must search until he finds: across the arid, searing and bleak deserts of human depravity, or up the jagged, barren crags of human arrogance, God must search until he finds the lonely, the wanton, and the lost. Nemesis may be unmoved by a soul in spiritual torment, giving itself up to the devices and desires of its own heart. But Nemesis appears to be a Goddess to whom the quality of mercy is of little account. For God, however, there can be no joy in heaven or on earth until the lost has been found; and Paradise can be no Paradise until man, fashioned in the image of God, returns home where the Father abides in all his understanding and compassion.

" He Reigns "

And these qualities of being, seen in Jesus as reflections of the nature of God, and expressed in and through the best thought and behaviour of our own religious tradition, are what they are because God is what he is, the Father of the family and the sovereign of a heavenly kingdom, whom to know is to love, and to love is to serve. Though our part in the affairs of the Kingdom may only express itself as a poor, tattered and broken offering, it is still the Kingdom of God in whose service we are engaged; and, what is far, far more important, whatever we are or whatever we do or refuse to do, God still reigns in the Kingdom. As William Temple said at the Lambeth Conference of 1930:

> " While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we serve Him self-assertively, He reigns; when we rebel and seek to withhold our service, He reigns—the Alpha and Omega, which is, and which was, and which is to come, the Almighty."

God may be throned above the skies; he may have his dwelling in the light of setting suns; he may have formed Pleiades and Orion and all the host of heaven; but these are incidental to Christian experience. These may all grow cold or vanish away like smoke, and the earth may wax old as doth a garment. Yet so long as there can be blessed union between the Father of spirits and natures akin to his own, the purpose of the heavenly Kingdom can continue while here on earth we rove, and, afterwards, in another room of the house of many mansions: for it is God's Kingdom, his power, and his glory that abide with his children forever and forever.

Perhaps some of us are most moved by the elevated thoughts which nature herself stirs up within us. But the religion of nature, I believe, finds its true consummation in the religion of grace, in the religion of human grace beautiful with the grace that comes from God, in the grace which the winsomeness of Jesus reveals so perfectly. The God who said " Let there be light ", at the first dawn of time, revealed his more gentle, personal splendour in him who was and is the Light of the World. And there are still amongst us, not a few, I hope, who believe that our witness to the God in whom we trust still demands our loyalty and our devotion to him who came to give men life and to give it more abundantly.

SHARING A FAITH

THE PRESIDENTIAL ADDRESS

The Presidential Address to the General Assembly of Unitarian and Free Christian Churches was delivered by the Rev. J. Harry Smith, the new President, on the morning of Wednesday, April 12th.

A RECENT news item in the popular press reminded me that my first schoolmaster attached importance to a mastery of " the three Rs ". Thanks to his perseverance I am somewhat better at spelling than the man whose memorial is the description of reading, writing and arithmetic as " the three Rs ". The news item and the memory it awakened put me into one of those moments of illumination with which you are more familiar than I am. Odd though it may seem, " Three Rs " struck me as a suitable title out of which to draw a presidential address.

Good journalism is, in part, the art of publishing the right news at the right time. Thanks to a bit of good journalism I was not put to the trouble of searching for three Rs likely to submit to the alliteration for which presidents must needs pray. A press paragraph briefly reported an address given by Sir Norman Angell and, in doing so, noted that he had quoted an unnamed educationist as saying that too little attention is given to " the three Rs: Reality, Relatedness, Responsibility ".

Accepting gratefully this pressman's gift of three Rs, I hope they are three of the many clue-words required to solve the Unitarian puzzle. Be that as it may, I am going to relate them to the purpose which makes us an Assembly of Unitarian and Free Christian Churches.

Affirmations are needed

As to Reality, we are very conscious of being a minority movement and apt to let ourselves be increasingly discouraged by our smallness. We are less confident that " the little one shall become a thousand " than were our forebears of the not-very-distant past. They, a century ago, preparing to celebrate the bi-centenary of the 1662 Ejectment, issued a tract with the title " The Church that might be National ", and that church was

their church. On the eve of another commemoration of the Ejectment I do not imagine that our writing-men are seeing what can be got beneath such a title. They managed to live hopefully with their smallness; we are prone to feel imprisoned within our smallness. Maybe, they were over-good at finding the promises of growth, but there is this to be said, within 20 years of their optimistic fore-telling 44 of the churches now on our Roll began their history. The like has not happened in the last 20 years. We have remained within our smallness.

Within our smallness there is, I think, a multiplied diversity of belief and opinion. Statements of the things commonly believed among us are not as easily composed as they were. Sometime ago a front-page article in the *Inquirer* had the headline "The Debate". In a church founded upon the principle of non-subscription to creeds or articles of belief debate is inevitable. Debate is symptomatic of the healthiness of our kind of church, but the apparent healthiness will hide an unhealthiness, indicative of death, if we are not deeply aware of some affirmations which emerge from our debate, affirmations which give us a genuine unity of hearts and minds in the service of God and Man. Within our sort of church debate will go on, but God forgive us if we are careless enough to give people to whose deepest needs we could minister the impression that within the debate no soul-arresting affirmations have been found.

Relatedness

I turn to the second R, Relatedness. Of relatedness within the Assembly I choose to say nothing now. Internal relatedness may be improved by a more generous response to external relatedness.

As a religious fellowship we stand related to an affluent society, a society characterised by a more equitable distribution of wealth. It was part of the youthful idealism of my generation to think that a more equitable distribution of wealth would bring a more widespread distribution of virtue. Now, while we are pleased to hear about this more equitable distribution of wealth, we are somewhat disappointed by the human reaction to increased material good. As a religious community we live in a society which needs to be made as affluent spiritually as it has become materially.

We stand related to a world in which putting an end to the story of man is not a remote possibility. With all our making of deterrents we are but whistling to keep our courage up; we cannot banish the fear that the minute may come when the deterrent does not deter.

We stand related to a world in which "apartheid", of one kind or another, is practised, avowedly or unavowedly, by the decree of the State or the decision of the individual. "Apartheid" is not a sin peculiar to South Africa. Its practice is not always a matter of racial separation.

We stand related to a multitude of people who need to find dynamic belief and vitalizing faith.

Obviously that is not a complete picture of our external relatedness, but I am going to leave it unfinished. I take it that collectively we are an Assembly of Unitarian and Free Christian

(continued on following page)

STATE OF THE ASSEMBLY—1961

SHORTAGE OF MINISTERS

The following is in part the address delivered to the Assembly by the Rev. John Kielty, Secretary of the Assembly.

MR. PRESIDENT: In presenting this Annual Report I would like to call the attention of ministers and delegates to certain points. First of all, may I stress the extreme urgency of the problem of shortage of ministers. As stated on page 23 we have 161 ministers on the active list to meet the needs of 331 churches at home and overseas. We have only 18 students in training. At this very moment we have in Britain 15 churches or linkages, seeking ministers, and Cape Town and Sydney also vacant, and not a single minister out of a pulpit, and the outgoing students from Manchester and Oxford are already placed. Each year we make a plea for more students and stress our acute shortage, yet practically every time we have a pulpit fall vacant we receive a request for a list of candidates, just as though we had a waiting list of ministers. May I plead with all here to go home and stress our need and do something about interesting their young people in training for the ministry. I am sure any member of the Ministry Committee, or any Principal of a College, will be only too happy to speak to your congregation on this matter.

We need a minimum of twelve students per year for some years to come. I wish, also we could devise a scheme to provide a modified course of training with financial support for about ten to twelve men in their early forties who have had experience of commerce and industry. Such a group could have a great influence on our future.

The grouping of churches

Then I would call attention to the third paragraph on page 23 which deals with Grouping. No one likes the idea of linking two or more churches together, but the alternative is to leave some churches entirely without ministerial help and that is surely unworthy of a fellowship like ours. May I commend the lead being set to other Districts by the Manchester District Association which is planning to cover all its churches, the ministers gladly working as a team. To help all who consider this matter we have issued a pamphlet for guidance which may be obtained from Essex Hall.

Then, I must pay tribute to the work done by the Sub-Committee of the Ministry Committee and the Officers of the National Union of Lay Preachers which is shown in two examples. First the inclusion in the 1961 Year Book, for the first time, of a list of accredited lay preachers; and secondly in the launching of a two-year training course for lay preachers under tutors appointed by the Assembly. We can never fully state our indebtedness to the noble band of men and women who Sunday by Sunday travel long distances, often at great inconvenience, to ensure that services are held in many of our churches. It is only right, therefore, that they should be recognised in the Year Book and everything done to give them adequate opportunities for study. May I appeal for more support for our lay preachers.

Publicity

Then may I call attention to the work of Publicity. Here a warm tribute must be paid to the Revs. Graham Short and Rosamund Barker who give so much time to this department. A development of their work and that of the Extension work of the Assembly, has recently taken place. A sub-committee has been appointed charged with the Forward Movement. Mr. R. Hornby, of Bolton, is the Chairman, and Mr. J. Pilkington, also Bolton, is the Secretary. This Committee wants to help all churches to hold Advance Campaigns during the next year, particularly in celebration of the Tercentenary of 1662. You can all obtain a copy of the pamphlet setting out our plans for these celebrations at these meetings. Take one and see that your church does something about it; see that your district does something; see that you do something, if it is only making yourself awkward until something is done in your district and your church. Mr. Hornby's Committee want to hear from your church—see that they do.

The next annual meetings

Now may I refer to a completely revolutionary proposal as set out in paragraph 11 on page 19. The Annual Meetings next year are to be held in London over a weekend, April 13th to 17th. We have never met over a weekend before. The first reaction is —What about our services on the Sunday? This will keep all ministers away. Now therein lies a danger. So we appeal to all

(continued on following page)

PRESIDENT'S ADDRESS—*continued*

Churches, that individually we are Unitarians and Free Christians because we believe that within this "relatedness" our faith can have inspirational and creative value, can serve the purposes of God and the good of Man. The value of our faith within this "relatedness" obviously depends upon the measure in which it is a shared faith. I know that we are pleased that it is recorded that as a church we have exercised a beneficent influence quite out of proportion to our numbers. The record reads like a success story, but I am not sure that it is. I have a suspicion that the moral of the tale is that with greater numbers we could have done better, that a greater sharing of our faith could have provided a greater measure of beneficent influence.

The collective responsibility

Now I come to the third R, Responsibility. Making our faith a more widely shared faith is both a collective responsibility and an individual one, and if I choose now to speak only of the individual responsibility, and only of one aspect of that, it is because I can see no collective responsibility being well discharged where the sense of individual responsibility is not strong.

At this point in our history there are two things we must not do—sit around bemused by the resources we have not got, await a mysterious provision of the opportunity to become a growing church.

Becoming a growing church is a matter of what is nowadays called communication. Time was when it was given a name of richer meaning "evangelisation". Means of communication used by larger and richer communities are beyond our present reach. We have to accept the challenge of that fact. If we are to acquire survival value, if we have the will to live, we must hold ourselves individually responsible for the wider sharing of our faith. The voice is the best advertising medium. People who have access to means of communication beyond our reach do not ignore that fact. In this city and the counties north of it people who have at their command most of the modern means of communication are planning "Operation Andrew".

I hope the title "Operation Andrew" is self-explanatory to you. Perhaps it is better not to be too hopeful. The title is derived from the Fourth Gospel account of the call of Andrew and Peter, and the fact that Andrew went and told Peter. Anything like "Operation Andrew" is not characteristic of our "carry on". Of course, we sing about sharing our faith "with every friend and neighbour", but it is not a song that lingers with us. I appreciate the reasons which make us reluctant to use our individual voices as an advertising medium for our faith; we are a courteous people; we highly regard the right of private judgment; we are not conceited enough to want to make other men's minds replicas of our own. If we want our faith to have survival value we need to re-examine the reasons which make us reluctant to use our individual voices to make it a more widely-shared faith. Is it not within our capacity to talk to other people about our faith without being discourteous, without denying the right of private judgment? Perhaps, at this time, if we are to be a growing church, if our faith is to operate more helpfully within the relatedness of which I have spoken, our greatest need is the acceptance of individual responsibility for making our faith a more widely-shared faith. This task is by no means the whole of our responsibility to our fellowship of faith, but it is, perhaps, the part we most neglect.

Undaunted by reality, responsive to the opportunity set within our relatedness, alert to the personal responsibility to make our faith a widely and blessedly-shared faith, we have a loyalty to the past which merges into a loyalty to the present, merges into a loyalty to the future.

SECRETARY'S REPORT—*continued*

congregations to plan now to cover that Sunday and so allow ministers to attend the meetings. In some places joint services can be held, but in no place need a church be closed if the congregation is determined to keep it open and still allow its minister to attend the Annual Meetings. For years we have been saying that we want more young people at these meetings—well it can be done in this way. More young people, more lay people can attend, and it would be a fine thing if every church sent its officers to the meetings. We will help by providing hospitality at a cheap rate for them. Here is a challenge. We claim to be forward looking, to be free from hide-bound tradition, now is the time to prove it by making those meetings a huge success.

The days ahead

Looking ahead to this summer may I call attention to the visit to this country of the Rev. Richard Gibbs of the American Unitarian Department of Church Extension and Maintenance. Three meetings are to be held in Manchester, Birmingham and London, on Saturdays to be finally fixed shortly, during the month of September. Mr. Gibbs will tell us about the great progress made by our movement in his country. We want every church to send its minister and two delegates to the meeting nearest to them. We will help with a grant towards travelling expenses if you will let us know. Details have gone to all ministers and District Association Secretaries; let me have your replies by May 1st, and back up this venture, please.

These are days of trial and difficulty, but they are also days of great opportunity if we will only face the issues with courage and determination. Thirty-two years ago in this city the General Assembly was launched amidst great enthusiasm and high hopes. Circumstances over which we had no control, the depression and the world war, made impossible of realisation those hopes, but much has been done, and we are still alive. Let us in this city again make plans and take silent vows of service, and let us go forth to make our faith more widely known through making every one of our churches a power house. The Assembly is at your service, and we have our plans, only you can carry them out and make our hopes come true.

NEXT WEEK

The Inquirer will be an enlarged issue with reports and comments on the Assembly Meetings

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A LAYMAN'S DIARY

March 24. Several times today I have alarmed bus conductors and tube travellers by starting to chuckle again over Muriel Hilton's story in today's *Inquirer*—the one about the landlady in *One Over The Eight*, who told her prospective lodger that if she let her room to a Unitarian she'd have her bathroom in a mess with drip-dry shirts in no time. Perhaps we might reciprocate that piece of fortuitous publicity by mentioning that this new revue, after its pre-London run, will open at the Duke of York's Theatre on Wednesday, April 5th.

Talking of unexpected publicity, an Anglican friend has sent me, from Manchester, a *Guardian* cutting about Cross Street Chapel: "newly built . . . founded in 1662 . . . a worthy

and noble place . . . ." On closer scrutiny this turns out to be part of an advertisement for "Sam's Chop House" in Back Pool Fold, Chapel Walks. (Do I detect the hand of the Unitarian Information Department in all this, passing, as it were, from the subliminal to the ridiculous ?)

★

Under the heading "Plea for the minorities", today's *Guardian* gives eight inches of space to an account of the evidence which our General Assembly has submitted to the Pilkington Committee on Broadcasting (two inches more, I may say, than they give to the evidence of the Incorporated Society of British Advertisers). The report gives prominence to the passages in the G.A.'s evidence which stress the smallness of the ration of broadcasting time that we have been given during the 13 years since the broadcast in 1947 by the late P. M. Oliver. It is good that this point should be brought home to *Guardian* readers, but I am sorry that no quotation is made from the first two-thirds of the memorandum, which strongly pressed the Pilkington Committee to concentrate on recommendations that would secure broadcast programmes of a high standard of excellence, and told them not to be distracted by the claims of parties with financial interests. If the Committee do not hammer away to bring home the need for good programmes at all levels—good *Juke Box Juries* as well as good Bronowskiana—I shall be very apprehensive about the future quality of sound and television broadcasting. The barricades against commercialism are wearing very thin.

★

March 25. I was glad to read in the *Unitarian* that the Rev. Arthur Long—well known to *Inquirer* readers for his lucid and helpful articles on layfolk's theological problems—had been appointed Secretary of the Bolton Council of Christian Congregations, after serving on the executive committee for some years. From time to time we get disturbed (and rightly so, I think) because some local council of churches, or ministers' fraternal, has turned a cold shoulder to Unitarians. It is good to be reminded that the picture has a brighter side as well; I imagine that in the cases where we have been accepted rather than excluded the main thing has been that the approach from the Unitarian side has been tactfully and sensibly handled.

★

March 26 (Sunday). *The Sunday Break* (ITV) showed a 45-minute extract from the remarkable Passion Play in teenage idiom "A Man Dies", performed by the young people of St. James's Presbyterian Church, Lockleaze, Bristol, and written by their minister, the Rev. Ernest Marvin. It was very reverently done, and no sensible person, I feel, could have taken offence, not even at the chorus:—

It came upon the midnight clear
That glorious song of old
Let's stay at home round the telly, dear,
The church is too damn cold.

And yet . . . I could not help wondering what the performance really achieved, taking a long-term view. The jiving interludes looked just like jiving interludes to me, and the mimed representation of Jesus, done with silent solemnity, conveyed little of the *humanity* of Jesus. At times one almost felt that "A God Dies" would have been a truer title for this play. This was a Jesus to worship, not a Jesus to follow.

But it was an attempt to break new ground, and we should not decry it unless we ourselves have something better to offer. The only Unitarian effort on similar lines that I know *of* is a play by Keith Treacher which was done at Golders Green a year or two ago. It had a remarkable impact then, and I hope it will be kept in our repertoire and not be allowed just to fade away.

★

March 27. Having seen some rather patronising reviews of the African "musical" *King Kong*, my wife and I watched the curtain go up at the Princes Theatre tonight fully expecting to be a little disappointed. And it did take ten or fifteen minutes to get on to the wavelength of this unique production. But two hours later, as we watched the whole company gaily singing encore after encore when the show had officially ended, we had been entirely won over. There are many good things: the animated dancing and singing (particularly in the Gangsters' Dance, the Gum Boot Dance and the "Tshotsholosa") the general gaiety and verve, and the air of freedom and achievement in having done what poor "King Kong" himself never managed to do—come to London and win the applause of an unsegregated audience. And there is the haunting penny-whistle playing of the 14-year-old Lemmy Special, who has been a professional musician since he was six. It was a happy and hopeful evening.

★

March 28. A biographical note about the new G.A. President in the *Unitarian* reminds us that he was one of the original Pioneer Preachers. How many Unitarians of the present generation could give a decent account of the Pioneer Preachers' movement, its origins and achievements ? I am woefully ignorant on the subject myself, and I have never dared to ask any one to dispel my ignorance. It would be pleasant if during the Rev. Harry Smith's year of office some of the old Pioneer Preachers could do something to tell us about their early experiences. It would be news to many of us, and good news at that.

"ONE-UP FOR THE UNITARIAN YOUNG PEOPLE'S LEAGUE"

By Martin Davies

THERE is a popular belief that every minister has within him a budding "Olivier element" fighting for fulfilment. This hidden urge is satisfied in some by following the venerable footsteps of preachers of the past, and practising their histrionic talents from the pulpit. But there is another way, and it is no coincidence that among the producers at the recent UYPL National Drama Festival in Liverpool there were no less than five gentlemen of the clergy. Bruce Findlow, looking more like a Victorian oil painting than ever, had brought a team down from Edinburgh for the first time, and Arthur Vallance had wasted no time in getting the new branch at Chesterfield on the stage. Sidney Knight could be seen shepherding his unruly flock into position, and Peter Godfrey, newly transferred from Swinton, was keeping a paternal eye on the young Altrincham team. And inevitably there was Keir Murren, trying to do fifteen jobs at once, as well as to maintain Liverpool's record of being the most consistently good team in the last four years.

For two Saturdays in a row, the lives of over a hundred players, producers and back-room boys were comparable with that of the G.A. Secretary in G.A. Week—hectic, wearying and yet tremendously inspiring. But the Festival itself was only the culmination *of* many months' planning and production in branches and on the Drama Festival Committee, and on such an occasion, the prize will go to the team which has worked hardest, according to plan, and in harmony.

One by one the artists took the stage, and held the attention of the audience—or not, as the case may be. There was general agreement that the standard of acting was well up on that of previous years; the adjudicator later said that it compared favourably with that in other Festivals, and in some parts was far superior. The final result of the competition support a reason, for the first three places were taken by teams who had travelled 200 miles to Liverpool, and as a young actress said: "There's not much point in coming so far, unless you know that you've done all you can in preparation".

Eventually, after ten hours of fiction, we reached the moment of truth. All the work of Bob Vickers, the Festival Secretary,

and his band of helpers in Manchester and Liverpool, mounted to its climax, as the Adjudicator, Mr. R. G. Curry, rose to his feet. He said that, after forty years on the amateur stage, he realised that the UYPL was putting on one of "the highlights of the amateur stage season"; he had nothing but praise for its organisation, and said later that, in bringing teams together from all corners of Great Britain, we undoubtedly were "one-up on the British Drama League".

Separately, he examined each play and every player. With skill and honesty, Mr. Curry pointed to faults of presentation and interpretation, gave encouragement where it was due, and made expert use of a remarkable ability for damning by faint praise. As he completed his analysis of each team, he awarded marks, and the excitement was even greater than that experienced by others at Aintree on the same day. All were making notes, and an appreciative ripple went round the room as he awarded 79 points to the junior team from Golders Green, who, the previous week, had acted magnificently within one hour of completing a ten-hour journey by road from London. But victory was not their's yet; and it soon became clear that the other London team, Croydon, whose journey had taken them through a sleepless night by coach to Liverpool, might take the shield. And so it was. Croydon's team of mature and experienced actors won the day by three points, with Swansea coming in third, and Liverpool fourth.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The New English Bible

Sir: The Rev. Donald Maw asks me, apropos of my review, why I should say that the virtue of translating the New Testament into modern English has its disadvantages, as instanced (*a*) by Paul's outspoken antagonism to feminine activity in his budding congregations, and (*b*) by a realistic narrative of an extraordinary miracle. I was not thinking of ourselves, but of more orthodox believers, to whom the New Testament speaks with compelling authority. "It is a shocking thing that a woman should address the congregation", and "If there is something they want to know, they can ask their own husbands at home"; this will not worry our Women's League branches, but Congregationalists and Methodists and the S.A. ought to tremble! As for the definitely miraculous stories in the New Testament, reported in the plain English of today, if the result is not an increase of scepticism concerning them, I shall be surprised.

Mr. Maw also asks why I should express "disappointment" with, e.g., the parable of the Prodigal Son, and Paul's grand hymn in praise of Love; and he writes "Surely a translator's only duty is the closest possible rendering of the meaning and style of the original". Meaning *and style*; I am glad that he added the second condition, for therein lay the ground of my criticism in regard to these two passages among many. Let me add a third for Mr. Maw to consider in the original, the Authorised Version and the New English Bible—Romans XI. 33-36. Which of the two English versions has transmitted more worthily the glow and exultation of Paul at the end of three chapters of brilliant reasoning?

Essex Hall. Mortimer Rowe.

Sir: No translation can ever please everyone for the same reasons as we find it almost impossible to formulate a statement of beliefs to which we can give adherence or find wholly acceptable. This lies behind much of the criticism in the correspondence in the daily Press and elsewhere, namely, our prejudices in favour of this or against that. It may be impossible, it is certainly hard for us to be critically reasonable. There are flaws in the translation but, much as I like beauty of language, for words are music to be used similarly, I do not think we should be too disturbed at the seeming lack or otherwise of the "lost" beauty of the Authorised Version. The A.V. was put into that language not because it was lyrical or poetical, but because that was the language of the day. There was no point in making this present translation unless it was to serve a similar purpose, to bring the Bible nearer to the understanding of the modern man in Britain, and, shall we say, the United States? Those of us who suffered the task of trying to translate some of Paul's letters into English will realise how much easier is the language now and therefore the thought, of what is termed the original? For my own part, I am not so interested even in that as the lost opportunity to correct certain long-cherished illusions and errors, pointed out recently by Robert Graves and yourself, in the *Observer* and *Inquirer* respectively. For example, the cross Jesus was forced to carry was not, as popularly illustrated and generally portrayed (see *Radio Times* last week) a complete cross, which he would have been unable to do, but the cross piece only. Other opportunities were overlooked, or were they? As Unitarians were not represented on the panel, we could hardly expect otherwise, which is a pity, as modern man is not only a stranger to the Bible or vice versa, but to Church doctrines and beliefs. Whatever we feel and think about the A.V. do not let us fall into that ancient error of assuming that "the A.V. was good enough for Paul, it's good enough for me!"

Glossop. Yours, W. H. Cordell.

Sir: There is a point concerning the new translation of the Bible which to my knowledge has not been mentioned by you and other learned commentators. There must be many elderly people, like myself, who were partly brought up on the Bible in modern speech. At the age of nine I attended a Lutheran school in Lausanne. Here the Bible was read and prayers offered in the same language as that which I heard in the streets and at meal times.

Later I attended a school in Paris. Monsieur Viénot (whose name has been mentioned in the *Inquirer*) was the minister of the French Reformed Church where we went on Sundays. Monsieur Viénot (then a young man) was also our lecturer in theology. At church and school the Bible was read in modern French, being in exactly the same language as good French literature. I also lived for seven years in Normandy and attended the French Reformed Church. I no longer accepted the dogmas, but went for the purpose of perfecting myself in the French language. This would have been useless had the service and Bible readings been in archaic French.

The translation of the Bible for Italian Protestants is also in modern Italian. I conclude the hundreds of translations made by the Bible Society for foreign nations and tribes are in their languages of today. So why is it such a revolution to have the Bible in English? Why have English people been content, as stated in Article XXIV, "to have Public Prayer in the Church in a tongue not understanded of the people?"

Hastings. Yours, Muriel Barber.

The Homes—Great Hucklow

Sir: It was a shock to read in a recent *Inquirer* that the Holiday Centre in Great Hucklow will go bankrupt if its income does not go up. This would be a great pity, for two reasons, at least.

One reason is that weekend conferences and holidays in a place like Great Hucklow are one of the best ways of bringing agnostic people with a spiritual bent in touch with religious aspirations. What such people need in the first place is a club for religious enquiry rather than a church, since they are only seeking and are not sure that they will find what they seek. In a place like Great Hucklow they find the company of people of their own kind and leisure for talk, a commodity rare in suburban life nowadays.

The second reason is economic. At present our standard of living rises faster with regard to wages and salaries than with regard to holidays. Because of this, people pack the most they can into their scanty two weeks' holiday, and go to the seaside or abroad. If prosperity continues holidays will become longer, and more people will want long, leisurely holidays away from the crowds. Great Hucklow is ideal for these and it may well be a paying proposition in a few years' time.

Quite apart from theoretical considerations, I believe that many readers of the *Inquirer* have happy memories of Great Hucklow and would like to support the Holiday Centre. Would it be possible to give in the *Inquirer* more details of the facilities offered at Great Hucklow and of schemes for supporting the work there? For instance, could we become "Friends of Great Hucklow" under covenant? If the Holiday Centre were to become solvent within the period of a covenant it might be possible to transfer the subscriptions to the General Assembly.

Leatherhead, Surrey. Yours, Vera Daniel.

RESULT OF ELECTION FOR GENERAL ASSEMBLY COUNCIL, 1961

Ministers	*Laymen*	
A. H. Birden	Mr. C. E. Booth	Mrs. A. D. Mitchell
C. G. Bolam	Miss C. T. Binford	Mr. H. B. Moore
S. R. Butler	Mrs. A. Howarth	Mr. A. Rogers
A. B. Downing	Mr. R. P. Jones	Mrs. G. Sidell
Joyce Hazelhurst	Dr. S. J. Kennett	Miss M. Stevenson
E. S. Price	Mr. J. B. Kenrick	Dr. D. Tennant
A. W. Vallance	Mr. K. Knowlson	Mr. C. L. Wykes

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 16, 1961

ABERDEEN, Unitarian Church, Shore Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Cobham Davies
AINSWORTH, Unitarian Church, Ellenwilky Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BENNIE GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. Dr. A. D. Belden
BILLINGHURST, Free Church, High Street, 11, Rev. T. L. Jones
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (April 23) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mrs. C. V. Packer
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Miss Annie Whitaker, 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Wednesday, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Mellar
BRIDPORT, Unitarian Chapel, 11, Visitors
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Battle
BRISTOL, Oakfield Road, 11, Rev. A. H. Battle, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11, 2.45 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. Arthur Peacock
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 Rev. E. H. Shaw, 6.30, Rev. W. J. McElhinney
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CUPPERSTONE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Rev. G. Kerrell
DENTON, Wilton Street Chapel, 11 Mrs. Sellers, 6.30, Mr. D. Hall
DERBY, Friar Gate, Unitarian Chapel, 6.30, Rev. A. R. Downing
DITCHLING, Old Meeting House, 10.45, Rev. John Kelly
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fyrbow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Watterson
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. W. McMillan
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkman
DUNSWELL, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 75 Constitution Road, 11, Rev. J. McGaulay
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow (also 7, 1st, 3rd and 5th Sundays)
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. D. G. Kerr (U.S.A.)
GLOSSOP, Primitive Street, 2, Sunday School, 10.45 and 6.30, Supply
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Reames
GUILDFORD, Ward Street Church, 11, Mr. S. R. Martin
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dendron Hilton
HINCKLEY, Great Meeting, Baines Lane, 11, Rev. E. A. Davies, 6, Rev. W. Brown
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER New Meeting House, 11 and 6.30, Rev. Walter Brierley
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Stanley Murray
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mrs. John Evans
LEICESTER, The Great Meeting, East Bond Street, 11 Rev. A. R. Dowding, 6.30, Rev. E. A. Davies
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. K. Sherratt
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30 Rev. Dr. P. N. Tyndall
LIVERPOOL, Brunswick Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murren
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Butler, 6.30, Mr. D. Dunn
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Butler
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Basil Short
LONDON, Ball Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackheath Unitarian and Stanstead Street Chapel, 6.30, Dr. A. D. Belden
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gladstone Street
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. Maurice C. Bates
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Grimwood
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
LONDON, Highgate Hill, Unitarian Church, 11, Mr. C. S. Dence
LONDON, Hoxton, High Road, 11, Rev. Rupert Tarboton, 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jeffrey Gibbins
LONDON, Mansfield Street Church, Rockwell Green, 6.30, Mr. F. Watts
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. Jeffrey Gibbins
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. E. H. Shaw
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. R. H. Corbick
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Boosen
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Keith Hill
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (April 23), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 Rev. Kenneth Sibbratt 6.30, Rev. C. G. Bolam
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mr. T. Grigory
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. J. McClelland
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturgis
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 11, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Rev. P. Baker Morris
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Mr. D. Webster
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. W. Cummings
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mrs. J. Williams
SOUTHPORT, Portland Street Church, 11 and 6.30, no Services
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kendall
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Mr. Keith Crabtree
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Mellar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Miss L. M. Horlocker
TORRINGTON, Unitarian Church, 10.45, 2.15 and 6, Rev. F. Kenworthy
TORQUAY, Unity Church off The Terrace, 11,
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Rev. W. H. Cordell, Styal, 6.40, Rev. W. H. Cordell
YORK, St. Saviourgate Chapel, 6.30, Mr. J. F. Goodchild

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MELBOURNE, Unitarian Church, Cathedral Place, C.2:- Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Wardle
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Edmonds, Manse Telephone LX 5323
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grant Alley, Melbourne, C.1. Minister Rev. T. M. Wardle. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Marris
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Princes Street, 11 and 7, Mr. M. J. Wilde
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Visit West Wales

Sir: Anyone contemplating a holiday in West Wales would find a visit to one or other of our churches rewarding, in this area which was renowned for its "heresy" in days gone by.

In the neighbourhood of Llandyssul they are comparatively numerous but are not easy to find individually, so it would be helpful to make contact with one of their Ministers beforehand. This would ensure, not only a ready welcome, but also probably that part of the service would be given in English. Even if it is not, they would find, I think, that the essential spirit comes through equally well in either language. During the past three weeks I have visited both the Eastern and the Western Welsh districts and believe that English Unitarians would find a visit within either of these warmhearted communities a stimulating experience, especially with regard to the religious value of congregational singing and to the "do it yourself" principle in the matter of church decoration and the care of church surroundings. How many of our congregations on this side of the border require little more than the opening notes on a harmonium to set them off on a volume of melody to fill the building, or could muster a team of sixteen for putting a graveyard to rights on a Saturday afternoon?

We are members one of another.

Winscombe, Somerset. Yours, A. L. Blake

Cinema

A few years ago, a young Indian film director, Satyajit Ray, began work on a trilogy portraying the life of a Bengali family. The Academy Cinema, which showed the first two, *Father Panchali* and *The Unvanquished*, now presents the final part, *The World of Apu*. (Although a continuation of the story, it is self-contained and can be enjoyed without knowledge of the previous films.)

The boy Apu is now a young man, an orphan, a dreamer, trying to write an autobiographical novel. The way in which he is precipitated into marriage, and the love and tragedy following this strange incident, make up a film that is not only unusual but visually exciting. Mr. Ray is appropriately sensitive to personal relationships, too, and directs them on to the screen in a subtle manner. It is a film to be remembered.

Also showing is a short film, *The Day*, the first to be written and directed by the actor Peter Finch. Seldom can a first film be as flawless as this one, depicting a busy day in the life of a small boy on the island of Ibiza. It is a rare treat. B.L.

London, Wandsworth.—The Annual Meeting was held on March 26th, with an attendance larger than for some years past. The Chairman, Mr. G. H. Lowthian, referred to the good spirit of fellowship and service shown by the congregation, and welcomed three new members. The Committee's report told of the discussion and revision of the church's statement of faith and aims as printed in the calendar, and of a special programme of services and meetings carried through last autumn in celebration of the 75th anniversary of the opening of the building. The financial position was satisfactory. The honorary officers were re-elected, and the Committee strengthened by the appointment of two recently-attached members.

The minister, the Rev. Arthur Peacock, responding to a cordial vote of appreciation, spoke of the happy atmosphere of the church and of the interest members had taken both in its own concerns and in the wider fields of religious faith. He stressed, at the same time, the need for continual effort to make our fellowship better known in the neighbourhood.

The Rev. T. Wigley

The Rev. T. Wigley, President of the Union of Modern Free Churchmen had many friends among Unitarian ministers and laymen. They will share in the sorrow felt by his Blackheath congregation at his sudden passing when preparing for church service on March 26th. Early this year Mr. Wigley had been advised to take things more easily, but lately he had felt in better health and was welcomed back, only a fortnight before his death, at the London dinner club which brings liberal Christians of different church affiliations together.

Mr. Wigley maintained at Blackheath a courageous witness for Christian modernism for over thirty years. It was a call by him for a re-statement of the Christian faith in the light of contemporary thought and experience that brought a number of Congregational ministers and laymen together in the 'thirties for the theological discussions which led to them being called "The Blackheath Group". Later they were joined by members of other churches who were in sympathy. As a consequence the Group's membership basis was widened to form The Union of Modern Free Churchmen.

Mr. Wigley took an active part in its deliberations, wrote for its journal regularly, and was author of several books as well as many pamphlets. In these, in scholarly and understanding manner, he argued the case and revealed his own deep concern for a rational religious faith. His passing is a big loss to members of the Union of Modern Free Churchmen and to those who were privileged "to sit under him" and enjoy his sound teaching, wise counsel and warm friendship. A.P.

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Holidays

A holiday for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The Home is endowed by the Trust so that the charge is reduced to 5 guineas a week. Teachers, Nurses, Ministers of Religion and other persons in active life, especially younger people, are invited to apply for particulars to the Warden at the above address.

Holidays Abroad

ENJOY UNITARIAN FELLOWSHIP IN CONDUCTED PARTIES—Norway (June 17th–July 1st); Davos or Brunnen or Riva (August 26th–20th). Write Rev. Parkinson, 10a Westbourne Grove, Scarborough.

THE INQUIRER

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